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INTERNATIONAL BIBLE STUDY.

November 12, 1882.——*Mark* XI. 24-33

For comment, see last *Guardian*.

November 19, 1882.——*Mark* XII. 1-12.

"And he began to speak unto them by parables." Unto those who wished to know by what authority he acted as he did. This parable would enable them to ascertain whose ambassador he was, if they were really desirous of knowing. They knew too well; but the facts did not please them and they fought against them just as multitudes are doing to day. No man will have a heartier welcome from the secular press than the man who brings forward some new sophism wherewith they may combat the fact that Jesus is the Mediator between God and man.

Jesus tells how a certain man planted a vineyard, hedged it about, dug the wine-fat, built a tower so that approaching enemies might be descried, let it out to cultivators and went into a far country. At the proper season he sent a servant to receive the fruit. But the men in charge gave him a bad reception, beat him and sent him away. He sent another, who fared still worse at their hands; they stoned him, wounded him in the head and drove him away in very bad plight. A third they actually killed; others who were sent unto them, were either killed or beaten. The owner had a son, an only one, very dear to him; he was sure they would respect him, and he sent him unto them. But when thy saw him they said, This is the heir; let us improve our opportunity and put him to death, and we shall be molested no more, the inheritance will be ours. They accordingly seized him and put him to death, and cast his body out of the vineyard. What shall the lord of the vineyard do? he will come and destroy the husbandmen, and give the vineyard to others.

The hearers of Jesus would remember Isaiah v. where the Jewish community are spoken of as the Lord's vineyard. There as here mention is made of the enclosing hedge, of the tower and of the wine-fat. The burden of the prophets had coutinually been the unfaithfulness of Israel. As Stephen afterwards said "Which of the prophets have not your fathers persecuted?". God had separated the Israelites from other nations by means of the law which he had given them, the worship of the One God, the denunciation of idolatry, circumcision and the Sabbath. "What more could have been done to my vineyard that I have not done in it?" The Jews only made the signal favours upon them, the occasion of self-complacency and disdain of others; they glorified themselves instead of God. They gloried in their institutions and in the very laws that they so violated; they were lifted up with the idea of the superiority of their religion, yet they refused to be controlled by that religion.

In this parable Jesus speaks without disguise of himself as the well-beloved Son of God, and of his approaching death at the hands of the Jews, the culmination of their rebellion, and of a new dispensation having regard to the Gentiles. Nothing could be more explicit than this declaration.

"And have ye not read this scripture? The stone which the builders rejected is become the head of the corner: this was the Lord's doing and it is marvellous in our eyes." This is from Ps. cxviii. 22, 23. In every verse except the 22nd the Lord is mentioned, and in the 22nd the Stone which becomes the head of the corner. By the resurrection of Jesus from the dead, God acknowledged the crucified One as the Lord of glory and the Hope of the world. The Jews were filled with wonder on the day of Pentecost when they saw the evidence that Jesus of Nazareth had been exalted to the right hand of God, to give repentance to Israel and remission of sins. By the head of the corner is meant the all-important stone of the new spiritual edifice, the only name given under heaven whereby we may be saved.

But leaving the Jews, how is it with those who claim to be Christians in our days, to whom are now given the living oracles, the promises, the covenant? Have we done better than the Jews? We have not crucified the Son of God, but have we done what corresponds to it? Looking at what is called Christendom, the number of true believers is probably as small in proportion as it was among the Jews in our Lord's day. How much credence and submission are yielded to the word of God? How fares it with those who are most like Christ, most zealous for heart purity, most in earnest for the salvation of men? They who truly follow Jesus are despised and rejected, and they who would be regarded with favour or be even tolerated in the Christian world, must keep their religion well out of sight, and be in the main conformed to the world. Many of us are talking of a modern day of Pentecost; but a day of Pentecost would be a day of terror to the church of Christ (so called), showing One at the right hand of God whom they have not known or have known only to reject.

"And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him and went their way. "12. They recognized the application of the parable to themselves, and in their madness went to work to fulfil it in all haste. They were eager to kill the heir. They were scandalized because Jesus should speak of them as murderers of the Messiah, yet sought to lay hold on him that they might murder him. But they dared not go about it openly; they feared the peoples. The priests, elders, scribes felt that every thing was at stake; they would all go by the board if the claims of Jesus were admitted. The common people were not thus biassed by supposed interests; they could see that God was more with Christ than with the religious rulers.

WEEKLY REVIEW.

—The Rev. S. F. Green, rector of Miles Platting, Manchester, has just been liberated from prison. Says the *Bombay Gazette*:

Mr. Green was committed to prison on the 16th March, 1881, for peisistently disobeying an order of an Ecclesiastical Court directed against certain ritualistic practices of which he had been accused at the instance of the Church Association. An appeal to the House of Lords was dismissed, August, 1881. According to provisions of the Public Worship Regulation Act the living of a recalcitrant incumbent becomes void within two years after the issue of an inhibition has been disobeyed. In the case of Mr. Green two Bills were brought before Parliament with the special object of obtaining the rev. gentleman's release. * * * * On the 16th August last, the Archbishop of Canterbury wrote to Mr. Gladstone a letter pointing out that as Mr. Green had been now inhibited for two clear years, his benefice, in accordance with the terms of Section 13 of the Public Worship Regulation Act, 1874, had become void. It was explained that the Bishop of Manchester, as Bishop of the diocese in which Mr. Green's church is situated, was required to give formal notice to the patron of the living that the benefice had become void. The London papers received two mails since contained a letter from Dr. Fraser, dated September 27, to Sir Percival Heywood, patron of the living of St. John's, Miles Platting, giving the necessary formal notice. Upon this, probably, his patron has induced Mr. Green to resign and escape forcible eviction from his living; and on resigning he has been released from custody.

We are very glad that Mr. Green is out of prison and very glad also that he does not go back to Miles Platting. If it had not been for the connection of Church and State this matter would have been settled much more promptly and simply. At a public meeting at Derby the other day, Sir Percival Heywood, Patron of the living, said that the one object he had at heart was that Mr. Green should come out of gaol as rector of Miles Platting. He is disappointed and it is Mr. Green himself that has disappointed him.

—A man of the 8th Hussars, at Rawal Pindee, under the influence of liquor, shot a sleeping comrade, and has been sentenced to penal servitude for life. His previous conduct had been good. Here is an instance in which drink has caused the death of one soldier and the transportation and life-long misery of another. Who is responsible? Who supplied the canteen with liquor and invited the poor man to drink of

it? There are States in America where heavy damages are obtained from those who sold the liquor inducing such crimes. It would be a dreadful thing to speak of H. M.'s Government as *particeps criminis*, but we may yet come to look upon it as such.

—The *Peking Gazette* records what it considers a remarkable case of filial piety, but which simply illustrates the Chinese idea of righteousness. As the Hindoos have their own peculiar ways of seeking religious merit, so the Chinese have theirs. Reduced to its elements it amounts to this, the votary exaggerates the duty required in one commandment to make amends for the neglect of other commandments.

The mother of a young gentleman being ill, he secretly prayed that his own life might redeem hers. His prayer was, however, unsuccessful, for the lady died. Thereupon her son, unable to take up his abode at her tomb owing to the duties he owed his father, visited it three times every day, regardless of wind and rain; and when his father died, he built himself a rush hut at the grave of his parents, with only sufficient room in it to allow him to crouch in a most uneasy attitude, and continued the last sad rites long after his three years' mourning had expired. His example is reported to have had a most ennobling effect upon the people, and he has been rewarded by the bestowal of Imperial honour.

—It seems to us a very singular conception that some have of the duty of an editor, that he must allow them under the cover of his name to attack anonymously those who have incurred their displeasure. *They* have judged the matter and if he does not accept of their judgment and inflict chastisement, he is every thing that's bad. The choice they offer him is to carry out their secret sentence against another, or be himself denounced as a criminal. Their own judgment is assumed to be infallible, and as the sheriff must carry out the decision of the judge, so the editor must carry out their sentence.

—We cannot congratulate Sir Garnet Wolseley on his new title, Lord Wolseley of Cairo. That wretched Carpet will always come to the front when Lord Wolseley and Cairo are mentioned together.

—Some people fancy that what is called evolution is illustrated by the development of the oak from an acorn. If a great oak with its magnificent branches can be evolved from an acorn, why may not the existing organisms have been developed from something much lower down in the scale of being? We incline to think that a large proportion of those who so easily accept the doctrine of evolution have been betrayed into it by the notion that there is something analogous to it in the development of an individual tree from its seed, and of an individual man from the fœtus. There is not the shadow of an analogy. The acorn is the product of a mature oak, and could not exist if it had not been brought into existence by a mature oak. Further, the oak is not really evolved from the acorn; how could that which weighs a ton be got out of that which weighs less than an ounce? The oak is the product of all nature. All the elements and forces of nature combine in endowing and enriching the infant plant, and continue to minister to it all the way along till it reaches the perfection that belonged to its progenitor. There is nothing in the oak that did not exist in nature when the acorn was sown. Growth is simply appropriation. If we insist on tracing an analogy between this and the development of all organisms from a primary cell, we must conceive of that primary cell as in the midst of a nature like that which now exists, with a wealth of resources equal to all possible demands upon it, a universe with nothing to lavish its resources upon for millions of years, a soil, rivers, mountains, oceans, clouds, winds, electricity, sun, moon, stars, seasons &c. &c. &c. all ministering to nothing but a cell and its humble products for millions of years!

—A correspondent of the *Secundra Messenger* is troubled about the death of 70,000 persons by pestilence recorded in 1 Chron. xxi as a chastisement for a sin committed by David. Candid persons may find in the following considerations a help to the solution of this difficulty. There are always pestilences and scourges of various kinds in the earth. The present is a mixed condition of things exhibiting the goodness and severity of God, the object of both being to lead man to repentance. We can easily see a sufficient reason for the general fact of the presence of such scourges in the earth, though we cannot always see the reason why a pestilence for instance should visit a particular nation rather than another. Scripture indicates that the reason for such a visitation may be found in some sin committed by that nation as a nation, or by its ruler. The justice of the scourge is found generally in the fact that all men are sinners and obnoxious to such tokens of God's displeasure as He sees fit to send; but there may be some special reason why the plague is sent at a particular time upon one nation rather than upon another. In the case cited, God wished to draw the attention of the nation to the sin of David, in having substituted autocracy for theocracy. David should have looked to the Lord for guidance, but instead of this he just consulted his own pleasure. God's object was not merely to send retribution for sin; this will be secured at the judgment-day? but to bring men to a recognition of his claims and to a salutary repentance, by marking his displeasure against national or governmental transgression. We believe that God deals even now with nations upon the principles we have indicated.

—The detachment of the Salvation Army sent to Calcutta have met with a very hearty reception. They have held meetings in the M. E. Church, Dhurmtollah St. the largest church in Calcutta, and the place has been filled. They have telegraphed for auxiliaries and Mr. Norman has been sent to join them. We are surprised to learn that Calcutta has even indented on Bombay for the big drum. The meetings here continue to be well attended. Three meetings a day, more than twenty a week, must be a great strain upon the powers of the little band that is here carrying on the work, some of whom do not seem to be very strong physically. Mrs. Tucker has been speaking a good deal in the meetings, with extraordinary fervour and impressiveness. In these meetings one point is kept prominent, viz. the obligation of the sinner to come at once to Christ and find out by immediate experience of his saving power that he is able and willing to save. Precisely the same course is followed, as is followed in addressing the unconverted among nominal Christians. There is no arguing about the evidences of Christianity, but they who have experienced its power bear testimony to what it has done for them. Large numbers of Natives listen day after day to these appeals, and seem to be more or less impressed by them, though their ranks are scarcely broken as yet. A good deal of time at each meeting is spent in prayer, earnest, often impassioned, for the awakening and conversion of the hearers. There are three issues of a local *War Cry* every week, one in English, one in Guzarati and one in Marathi, and many thousands of copies are got into circulation, the price being ¼ of an anna a copy.

—The Rev. A. Norton, after an absence of somewhat more than three years, has returned from America, accompanied by Mrs. Norton, by the Rev. G. L. and Mrs. Wharton, Miss Boyd, Miss Graybill, Miss Kingsbury, and Miss Kinsey, all connected with the Church of the Disciples and proposing to labour in Central India, specially among the hill tribes. We welcome this large party to India and hope they may be much used of the Lord. Their address for the present will be Ellichpoor.

—It is about two months since the Comte first became visible, and although it has lost something of its brightness, it is still a magnificent object in the early morning, from 2 to 5, when the moon is not shining. The *Athenæum* says that the Comet was within 40,000 miles of the sun's centre at its perihelion on the 17th of September. As the diameter of the sun is about 80,000 miles, the Comet must have actually been at the sun's surface, or within the photosphere, and it seems extraordinary that the sun's gravitation did not arrest the intruder.

NOTICES OF BOOKS AND REPORTS.

Faith Mission Work in Basim. 1881-2. Fourth Annual Report. The Miss Sissons having left for Europe and America at the beginning of the monsoon, on account of ill-health, the work of the Mission, including that of preparing this Report, has fallen upon Miss Wheeler. The Report consists mainly of jottings from a note-book, and is very different from the common run of Reports. July 3, 1881, a Gospel Shed in the middle of the town, was occupied for the first time, and thenceforward the lady preacher held forth the Gospel there daily to congregations ranging from 25 to 70. On Sunday, when there is a Bazaar attended by great numbers, the missionary preaches three times in diffirent parts of the Bazaar. Remonstrating with them for leaving the ways of their Vedic ancestors, in the worship of idols, a man replied:

"Our faith is greater than that of our forefathers,—by *our* faith, wood stone, silver, gold, &c., become gods to us." I replied, "Suppose I owe you 50 rupees—I count them out to you—you sound them, and find that only twenty-five out of the fifty have what you call the true ring; you will say at once, 'I cannot take these twenty-five rupees—they have not the true ring—they will not pass in the market.' I reply, 'O, only have *faith*, and the last twenty-five rupees will become good silver like the first,' for if your perfect faith can change wood and stone into a living God, then surely by that same faith you can cause these bad rupees to become good sound silver." The people laughed at him, and he said that "one could not accomplish *such* things by faith."

Another day, while returning from a visit to the jail, we passed through the Government garden; the native teacher and one of the girls

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were with me The gardener came and said, "Will you kindly read the Word of God and explain it to us?" We assented, and asked him to bring all the workmen together. We had scarcely seated ourselves upon the grass, under the spreading branches of a large tree, when he returned with five or six men. We sang, and explained to them God's way of salvation for sinners, our hearts rejoicing much that at their own request we were telling them the story which we generally have to press upon others; we were reminded of the Greeks who came to the disciples at Jerusalem, saying, "Sirs, we would see Jesus.' Oh, how many in India would have seen Jesus long ere this, had His Church been faithful to His parting commission! In the outer courts of God's great temple are to-day millions of souls, who are blindly groping after God, after Christ, a Saviour, and though they do not realize it yet, still they are stretching their hands out to the Chuch of Christ, and crying, "We could see Jesus!" but alas! the Church, all-engrossed with the passing pleasures of time and sense, in ease and luxury moves on, all unconscious that her rich robes are stained with the blood of souls.

October 16th.—The last week has been an encouraging one in work, so far as attendance upon the preaching is concerned. I have divided the town of Basim into three districts, in each of which I preach each week; this, with a weekly visit to the unfortunate native women in the jail, and a weekly visit to the one house which is open to me, and the preaching in the big bazaar on Sabbath afternoons, covers all the Gospel work in Basim. I am, however, constantly giving out medicines and visiting the sick here and there, when they are unable to come to me. Besides this work in Basim Town, the Lord enables me to visit three other villages weekly, for which I do praise Him. It is a great delight to go forth into these desert regions beyond, bearing the Gospel of salvation to those who have never before heard the name of Jesus.

On the 10th March last the corner-stone of a home for the Orphans was laid. The number of orphans is 11.

When the ladies left, they were obliged to take nearly every rupee in the house; the state of the finances added not a little to their trial in leaving; and I was looking forward with considerable solicitude to another straitened time. What was my surprise, then, when the very day after they left I received a cheque for over £60! Now mark the loving-kindness of the Lord!—the same mail which brought me the £60 brought also to dear L. Sisson £80 from a dear Christian brother in America, for the *express* purpose of "bringing her home"! Surely, "It is better to trust in the Lord than to put confidence in man."

Miss Wheeler in conclusion tells how the Lord, in answer to the prayer of faith, healed her last March of a liver complaint from which she had been long suffering. Total receipts of the year, Rs. 5,863; expenditure, 5,239.

THE *Indian Baptist* for November (Calcutta) has reached us. Its contents are: A Conscience void of Offence; Fundamental Truths in relation to Sectarian Differenees: the Salvation Army; Chr. work among soldiers in the early part of the Century; Reminiscences of work for God; Notices, correspondence &c. &c. The first article is an exposition of Paul's words: "And herein do I exercise myself to have always a conscience void of offence toward God and toward men." In the words 'I exercise myself' Paul is evidently thinking of the Grecian games, says the writer, who adds: The verb used (*asko*) as most suitable for his purpose, is descriptive of the training of the athletes. At certain seasons these men awoke the wonder and enthusiasm of their countrymen by the banks of the Alpheus, on the Cirrhœan plain, in the valley of Nemea, and on the isthmus of Corinth. But without previous training, they could not enter the lists, much less win the prize. Unless the athlete had exercised himself with singular self-denial, persistency, and intelligence, it would be impossible to throw the quoit to advantage, to hurl the lance with precision, to win the race whether on foot, on horseback or in the chariot, to smite his adversary to the ground in the boxing match, or throw him in wrestling. In respect of a stainless conscience, St. Paul likens himself to these athletes. He also is under training, as yet imperfect, unble to claim the prize.

According to this exegesis Paul does not say that he had a conscience void of offence, but that he was always trying to get it "It is to him an ambition not a possession." "Be it ours to share the ambition of St. Paul, in order that in the world to come we may share the spotless consciousness of our Lord" We must confess that we have always understood that Paul in this passage intimated this his efforts were successful and not unsuccessful, and that he had a conscience void of offence in all things. Only a few days before he had said before the Sanhedrim, Men and brethren I have lived in all good conscience before God until this day. The word *asko* has not (like *agon*) any special reference, we think, to the Grecian games. It is fitly rendered in the English version. But even in the games, the athletes only exhibited the strength and skill to which they had previously attained.—From the article on fundamental truths, we extract the following valuable observation:

When a missionary goes out to preach in India, he is confronted but seldom by any questions as to the particular body of Christians with which he is connected or the distinctive practices of different sections of Christians. No! he is told that it is blasphemy to believe in the Incarnation, a reflection upon God's character to believe in the Redemption, and an absurdity to believe in the Resurrection. The heathen and Musulmans recognize clearly, if sceptics brought up in Christian countries cannot or will not, what is the essence of Christianity, and they expect as a matter of course that this will be the substance of the Christian preacher's message to them. Their expectation is doubtless the outcome of their experience. In fact we have here what ought to be a very serious subject of consideration for the unbeliever He ought to explain how it is that all the bodies of Christians, while differing on so many points, are agreed on these three points, and why it is that these have always been the subjects of the world's quarrel with the religion of Jesus Christ.

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SATURDAY, NOVEMBER 11, 1882.

THE NEEDS OF THE NATIVE CHURCH.

AT the recent annual meeting of the American Marathi Mission at Ahmednuggar, about *seven hundred* Native Christians united in the Communion of the Lord's Supper. We heartily congratulate this Mission, the oldest in the Presidency, upon the interesting fact mentioned in our last issue, that the seventeen pastors in charge of the churches are all supported by their congregations, not a pice of Mission money having been given for their support during this year 1882. Almost all these pastors receive their salaries directly from their several congregations; in a few instances where this did not suffice, the required deficit was supplied from a Sustentation Fund to which all the churches contribute. For many years the Mission has been trying to reach this point, and has been slowly but regularly advancing towards it; but it has been reserved for 1882 to witness the actual achievement. Most of these pastors are settled over rural churches, and live in a frugal way, corresponding to the style in which most of their flock are living, and are content with a small stipend; but even thus, their support demands from their people as great a measure of self-denial as is exhibited by richer churches in supporting *their* ministers. To estimate the difficulty of reaching such a point as this, we must bear in mind the difficulty of getting people to carry burdens which they have been accustomed to let others carry for them. This is exemplified in the English churches supported by the State in India. Efforts have occasionally been made to get these churches to assume certain items of expenditure, and the resistance offered by men receiving splendid salaries has excited a great deal of wonder. Last year the Churches of the Am. Marathi Mission celebrated their jubilee (the jubilee of Deccan work,) and this appears to have ushered in the dawn of a day of true liberty. The Native Pastorate supported by the Native congregations, leaves the missionaries free to go to the regions beyond and carry on the work of evangelization in new fields, throwing upon the Native churches the obligation of making known the Gospel to all in their neighbourhood. The next thing to aim at will perhaps be the independence of the vernacular schools, casting the burden of their support upon the Native Christians. The maturity of a Church cannot be reached until it is independent of outside aid, pecuniary and personal. The foreign missionary, if a man of the right stamp, may be useful to the Churches, even when they are not dependent on him for pecuniary supplies, just as Paul was useful to the Church of Ephesus, setting them an example of unselfishness, laboriousness, humility and patience.

If we settle it that the Native minister must be a man of special culture, and know Greek and English and philosophy, we put back the time for the liberation of the Native Churches. For, as things go now-a-days, such men will not be content to live on the small stipend that a rural church can give. The Native minister does not need to be intellectually very much in advance of those to whom he ministers. Some of the churches planted in the uncongenial soil of the large cities, will be more fastidious and demand scholarly men, and will be better able to support them than the rural churches would be. But genuine piety is just as necessary here as in the country, and it would be a grievous, a fatal mistake to suppose that intellectual acquisitions will make good the absence of fervent piety.

The independence of a church is valuable for its own sake, but will still be of little account if unaccompanied by purity. The wisdom that is from above is first pure, and

purity is the prime condition of usefulness for a church. By purity, we mean a church animated and permeated by Christ's ideas, a church led and governed by the Holy Spirit, a church that finds it more blessed to give than to receive, not conformed to the world but transformed, earnest and eager for the Salvation of the unconverted, and when successful in this, earnest and eager to secure for the converts the abiding fulness of the Spirit. This is the great desideratum for India. The kingdom of God is righteousness, peace and joy, in the Holy Ghost; and this is what India is waiting for. How shall this ideal be realized? This question is pressing heavily on many hearts. It may be that some, finding so much of the old leaven of heathenism still clinging to so many who have been brought into the church in this country, such lax ideas of sin, such misconception of its nature, such slowness to apprehend the design of the Gospel, have been tempted to despair of the speedy development of a pure and consecrated church; but such despair would only be yielding to Satan the very victory he wants. The people of this country are not further removed from the Gospel standard than were the Greeks and Latins of the days of the apostles. The difficulties of the case simply demand that there should be an adequate display of the recovering and elevating energy belonging to the Gospel of God.

1. It is necessary that they who preach the Gospel to the people of this country, should be men in whom the characteristics of the Gospel are so exhibited that he who runs may read. In the 6th chapter of 2nd Corinthians we see what manner of men they were who preached the Gospel to the Greeks in the 1st century; and we need the same fulness of divine grace that is there pourtrayed. Men whose whole manner of life declares that they are dead to the allurements and the menaces of the world, and are independent of those things which men ordinarily think so essential, and are made happy through conscious union with Christ, and find it easier to undergo any extremity of suffering than consent to sin.

2. If the church is planted in a place where there are many European Christians, it will be very difficult for the Native church to accept *as obligatory* any standard of holy living that is not exhibited in the community of foreign Christians. For the inference is naturally drawn that these foreign Christians know best what is really demanded in the followers of Christ, and we cannot be expected to exhibit more self-denial, humility and unworldliness than they do. We might then fairly suppose that the great Head of the Church, would prepare the way for the purification of the Native Church by a grand work of this kind among Anglo-Indian Christians.

REMINISCENCES. CXCVI.

Extracts from Note-book kept in Bombay, 1849.

January 8. 2 Thess. 3. 8, 9. Wrought night and day, not becaue we have not power, but to make ourselves an example unto you to follow us. Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ and depository of Christian doctrine in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable value, it is a thing to be wondered at that he did not avail himself of those means of subsistence furnished him in the providence of God. It would seem that if there was a minister of the gospel called upon by his position to let work alone and give himself exclusively to the gospel, it was Paul in Thessalonica. Of how much importance then must he have regarded the end in view, viz. the exhibition of a model life, if he sacrificed his most precious time in this way. What sacrifice can I make equal to this? He preached with the Holy Ghost sent down from heaven, and with the divine testimony of miracles, yet felt it to be of supreme importance to exhibit the gospel spirit by his self-denial and laboriousness. He labored to make this evidence perfect as though he had no other to give.

"Learn from me" said Luther "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habit have become a second nature to us. I had been then 7 years reading and publicly explaining the Holy Scriptures with great zeal so that I knew them almost by heart, yet still clung with obstinacy to popery." From the days of the primitive church to the present this truth has been fulfilled. In the Catholic church there have been true Christians like Thomas a Kempis and Fenelon who never discovered that popery was not Christianity. For how many ages the Saviour's last command remained unnoticed. And doubtless there are still things in the Bible which the Church does not dream of. It would seem that Luther received his fullest conviction of the truth, when he set about proclaiming it. He trembled and doubted till the providence of God constrained him to speak, and then in the very act of enlightening others he was himself enlightened as to the importance of the truth he was enunciating. We shrink from the thought of being the sole depository of a great truth, and are harassed by doubts till we set about declaring and enforcing it.

Amos 3. 8. The lion hath roared, who will not fear? The Lord God hath spoken who will not prophecy? Blessed is he in whose ear the word of God roars like a lion. For the most part it comes upon the ears of men as the faintest whisper, and the merest word of man has more power over them. It seems to have a peculiar application to ministers.

January 9th. Phil 2. 10. That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord.—This and many similar promises are generally understood of the display of divine power to be made upon the closing up of this dispensation. I incline rather to think that these glorious promises are to be accomplished through the church. Believers will yet by their faith press all created things into the service of redemption, and make it apparent to the world that He who is with them hath all power in heaven and in earth. The sun will again give his testimony to the need of God's grace as in the days of Joshua. All things are ours. All things are for the glory of Christ, and in the day when Christ's glory is seen upon Zion, then his glory will be seen in all creation. Or rather all creation will be as the bridal ornaments which the church will put on in that day. In what day? The Lord is at hand. He will quickly utter the monosyllabic watchword "now."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—There is as it were something in the air about us that will make most people understand the connection between the following remarks and current events. Liberty in its threefold phases, civil, political and religious, has a history in both hemispheres. It is well to profit by lessons of the past.

'We must destroy the press' said Wolsey 'or it will destroy us.' Efforts had actually been made to gag the press in England. From the revolution of 1688 dates its complete freedom. In India too the liberty of the press, accorded by Metcalf in 1835, was taken away in 1857 on the exploded plea that it fomented rebellion. Of course the Indian gagging law is not now here. It is universally condemned and the names of Munro and Canning are deservedly unpopular. No distinction was at one time made between the English and Native press; this was of late done. However the Vernacular Press Act—that recent product of a narrow and timorous policy—has been wisely repealed.—We are progressing; nevertheless there are still abuses to be swept away and it is certain that the enemies of truth and liberty must go to the wall.

The Press ought to be the last to lift up a little finger against liberal ideas; against freedom in speaking and writing and acting short of sedition; albeit this institutiion is not always true to its traditions. The 'Bombay Times' when in editorial charge of Dr. Buist, was guilty of a disgraceful attack on Sir C. Napier and this it was most likely that caused the latter, though injudiciously, to asperse the character of the whole Indian press. The London 'Times' transgressed in calling Mr. J. P. Grant an 'Indo-maniac.' These are but isolated examples of how the worthy are traduced by public writers who look at men and measures with eyes 'bleared by prejudice' or whose recklessness of assertion is due to a want of a proper acquaintance with all the factors in a given case. The leading London journal was only recently quoted in a Police Court as an authority on Indian matters. Well even the oracular utterances of 'The Times' must be accepted with caution when India is concerned for the charge of Lord William Bentinck has not yet been quite wiped out respecting 'the shameful apathy and indifference of England to the concerns of India.' It is known that 'The Times' in the first instance strongly condemned Lord Canning's clemency order and afterwards lauded him for the same. It was 'The Times' that said that the Rajah of Burdwan had signed a 'loyal address' when he subscribed to a document breathing a different kind of spirit. 'The Times' it was that advocated the policy of annexation—that 'earth hunger' which there is reason to believe was the exciting cause of the Indian mutiny. It is quite possible then that Homer may sometimes be caught nodding.

The records of the attempts made against the rights of conscience in Europe are stained with blood.

'Of all the tyrannies on human kind the worst is that which persecutes the mind.' In India the Christian Missionary has been a political bugbear in his time. He was deported, was not permitted to enter the British dominions. Yet the victims of such groundless apprehensions could complacently smile at the superstition which, under another form, underlies say the lines in the ballad:—

'Late, late yestreen, I saw the new moone
Wi' the auld moone in her arme,
And I feir my dear master
That we will come to harm.'

Poor man! Now a days however the world has grown wiser. The missionary may have been seen 'late yestreen' in every province marked in significant red in maps of the country, but he has ceased to strike alarm into the authorities; indeed he would seem to be the veriest sucking dove compared to the Salvationist. The misgivings that attached to the name of a Judson would appear to be transferred to the irrepressible Tucker: God bless him and his associates with the constellation of Christian graces and virtues, of holiness and meekness and gladness and

love and boldness and wisdom and patience and perseverance needed to push the battle to the gates. The victories of the past foreshadow the triumphs of the future. In this view all may think, and pray and work intelligently, confident of success as to the final issue in the conflict between light and darkness. 'Have faith in God' falls from the skies. More anon.

Your respectfully,
W. A. E. B.

A TOUR OF OBSERVATION AMONG BOMBAY OPIUM DENS OR *Chundool Khannas*.

SIR,—With the view of arriving at a decision as to whether the habit of being addicted to opium, either in the way of smoking or any other form, is beneficial or the reverse to the human constitution, and, acting in this case on the maxim that seeing is believing, in consequence of the contradictory statements made from time to time on the question, I made a tour of observation to the dens in this city of which the following is an account.

As the arrangements &c. in all are very much the same, I shall confine my attention to the description of the one known as the Chukla chundool khana, and which I consider best suited to convey to the readers a very fair idea of the ins and outs of a temple dedicated to the great opium Juggernauth.

The approach to the den lay through several gullies charged in some places with offensive smells which to a travelling M. P. would have been hot beds of fever and cholera, but of course to an old Bombay duck like myself they were nothing unusual. Near the entrance a number of women of low character were squatting about seeming as if on the look out for some of the inmates. Having exchanged salaams with the man in charge, he looked somewhat surprised and asked whether I intended having a smoke, but giving him to understand that such was not the case, he conducted me into the place and I squatted myself down in the midst of the company who seemed not a little amazed on seeing me, but being an expert in the vernacular languages I soon allayed any fears my presence may have excited. Hearing a coffee man go by rattling his cups and shouting coffee ghurm-a-ghurm (coffee, hot, hot, I asked one of the men to call him in, and get him to distribute coffee all round: The inmates readily availed themselves of my offer, and having thus partaken of salt with one another we were henceforth on the most amicable terms, conversing with as much freedom as if we had been friends of many years standing. The den was the bottom floor of a house with three small doors each just large enough to admit a single person at a time, and it was through these doors only that the process of ventilation was carried on. The place, (whose dimensions. I doubt, exseeded those of the Black Hole of Calcutta,) aeemed to be impregnated with an atmospheric asphyxia, and I must not forget to mention that no sooner had I entered than I seemed to be undergoing an ablution in a vapour bath. The ceiling consisted of strong bamboo matting and was put up with the view to prevent the fumes penetrating the chinks in the floor above. Both it and the walls appeared to have been long since discolored by the enormous quantity of smoke that had been puffed up from day to day. The company were accommodated in rows on a sort of wooden structure each being supplied with a piece of date matting about six feet long and a dirty little pillow, and to call such an arrangement a divan would be simply preposterous and misleading to the public. The place including the company &c. was, it is needless to mention, just the opposite to prepossessing having a sort of broken down dilapidated and diseased general appearance. In the course of my tour, I came to learn that the opium after being boiled undergoes a process of straining and is then disposed of to the smokers in tiny cups at the rate of one anna each. The reeds or pipes through which the fumes are inhaled are of two kinds, the one in general use being of native manufacture, whereas the other which is the more costly of the two comes from the land of the Pig Tail. The former simply consists of the bluish porcelain ink bottle one commonly meets with here in the vernacular schools with a small hole pierced in the side and a bamboo stem fixed in its mouth, whereas the latter has a wooden bowl and is altogether a more intricate arrangement. As in tobacco so in opium smoking a pipe that has been in use for any considerable time smokes sweeter than a new one and therefore realises a better price. Each smoker is supplied with a small tin *buttie* or lamp enclosed in a sort of lantern like cover with an opening at the top, an arrangement devised to keep the flame from flickering, and first converting a little of the opium from the small cup by his side into a paste by holding it over the buttie on a small piece of wire for a short time, he then places it on the small hole in the bowl of the reed, after which reclining his head on the dirty little pillow he applies the bowl to the flame and inhales the fumes from the drug generally bringing the smoke out through his nostrils. One small cup is sufficient for beginners but the veterans find no difficulty in smoking six times that quantity. The frequenters of these dens among whom are a few women, belong to almost all the classes of natives one meets in the streets of Bombay, the majority being Mahomedans, by profession, hawkers, pettytraders *juliis* or weavers buggywallahs, mehtas or writers &c. Seeing some of Majesty's native soldiers among the company from time to time, and on being told that not a few belonging to the regiments in this Presidency are addicted to the drug I asked myself the question, "Of what use would these men be in an enemy's country or on a field of battle where in ninety cases out of every hundred they would have to do without opium"? Echo seemed to answer, "They would be worse than useless." The majority of the devotees of the opium Juggernauth declared that they had become addicted to the drug from sensual motives; "*afin aur awrat*" or "*chundool aur chinal*" being their synonym for the "*wine and women*" of the lower classes of Parisians, and this no doubt accounted for the women seen squatting about the entrance to some of the dens. Almost all the rest said they had been forced into the habit by friends whereas only a few I came to learn had taken to the drug either for the sake of mitigating disease or for the sake of increasing the powers of endurance during labour hours, but these themselves admitted, that they had been duped and that the benefit derived had been more than counterbalanced by the injurious effects wrought upon their constitutions. However one and all without exception cursed the day on which they first paid homage to the opium god, and, contrary to what I expected they affirmed that the habit they had acquired of either smoking or taking the drug in any other form was a disease, which, if it were not incurable, they would gladly have remedied. They attributed to the same cause, not only their great physical debility, but most of their misfortunes in life, and their haggard and ghost-like features, in which one could easily discern a combination of both physical and spiritual degradation, confirmed these statements. One veteran told me with a sigh that he made an effort to renounce the habit, but, that the agony he suffered in consequence becoming intolerable, he was forced to resort to the drug again. I came to learn that one of the worst curses a parent could level at his child was that he or she might be bitten by the *black thing* or opium, to become addicted to which is considered by the natives, more baneful than a bite from the *kala nag* or black cobra. I was not only told, but I can speak from what I myself have seen, that the majority of those addicted to the drug, who suffer from diseases of the most virulent types are the fakirs and other ascetics, who are too poor to frequent the dens, but who are daily to be met with at the opium godowns in the Fort prevailing upon the charitable instincts of the dealers in the article by their incessant vociferations and scrambling for the small pieces thrown out to them from time to time with the fierceness of a pack of wolves. Moreover I came to learn that these people are generally sound so far as they are physically concerned till they become devotees to the opium Juggernauth when owing to the filthy and lazy habits that ensue they neglect their persons to such an extent that it is next to impossible for them not to become diseased.

It is needless for me to mention, that, before I made an end of these enquiries, I had come to the conclusion that the habit of being addicted to opium, either in the way of smoking or any other form, is most injurious to the human constitution, and I may add, that after having given the matter due consideration from a spiritual point of view, I am of opinion that it is one of the most subtle, destructive, and effective means with which Satan wages war against the souls of men, dragging them down to bottomless perdition.

I am, Sir, Yours obediently.
A SPECTATOR.

NOTICES.

RECEIVED for the poor Rs. 5 from "a Christian" as a thank-offering for answer to prayer.

RECEIVED for Grant Road Church Debt, from H. H. T. Rs. 2; A. C. F. 10; J. N. H. 5; Collected by R. S. 19; J. B. H. 4; J. A. N. 5; S. P. 10.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev Dinanjibhoi Nawroji will (D.V.) preach to morrow evening (Sunday) at 6 o'clock.

Epitome of News.

SATURDAY, NOVEMBER. 4

—It is proposed to found a Haspital for Animals near Chinchpoogli, Mr. D. M. Petit giving the ground and cost of buildings.

—A correspondent, writing from Ahmednuggur on the 4th instant, says :—A Maratha woman named Lakshmi Kom Bhaú was executed here on the morning of the 1st instant, for the murder of a child, a girl of about five or six years, for the sake of her ornaments.

—*Bombay Gazette :* The Committee for the entertainment of the Indian Contingent are encountering a veritable *embarras des richesses*. A week ago they were possessed of over Rs. 13,000 from public subscriptions. This sum greatly exceeded their expectations, and they spontaneously withdrew an application for a grant from the Municipal funds, which had been made by them in ignorance of the extent of the public bounty. But the Corporation, in the fulness of its patriotic enthusiasm, insisted on pressing an extra Rs. 5,000 on the modest Committee, in spite of their grateful protestations. The influx of cash from the Indian public has not ceased. Several additional subscription lists have been published during the past week, the latest donations being Rs. 1,000 from Holkar and Rs. 200 from the Maharajah of Vizianagram. The fund from public subscriptions now amounts to no less than Rs. 19,000. This sum is considerably more than the cost of the entertainment, and the Committee fear that the spending of the money may be a more difficult task than obtaining it.

—Same: The order for them to march in the procession of the Holy Carpet at Cairo caused a considerable stir among the British troops, a private letter states; and the Senior Army Chaplains presented a petition to the General, praying that the men might be released from participation in an idolatrous ceremony. Sir Garnet Wolseley replied in curt terms, that as Commander-in-Chief in Egypt, he issued orders for the public weal. The representations of Colonel G. W. Knox, on behalf of the Scots Guards, were more successful, and the presence of the regiment was excused.

Monday, November. 6

—Miss L. R. Collett, before the Education Commission at Ahmedabad, gave testimony concerning the education of Native girls. We make room for an extract or two: The fact of high caste Hindus and native Christians living together under the same roof on terms of friendship and mutual respect, makes our institution a unique one in India. A short time ago it was deemed inadvisable to admit native Christians, even to the practising school or to have them sitting in the same classes with Hindu girls, but the experiment having been tried, we have now native Christian women not only drawing scholarships, but living in the college compound among their high caste sisters and enjoying a great amount of popularity. The object in training these Christian women is that when they have passed thaough the college course, the Mission Society should borrow their services from Government as mistresses for their girls' schools where the want of trained teachers is much felt; and I cannot see any reason why native Christians may not in time, be mistresses of Government schools, particulary those in large cities. As it is, we have four native Christians on our college staff.

* * * * * * * *

Great necessity exists in India for the establishment of dispensaries for women and children in all the large towns. Native women have, as a rule, a great objection to going themselves, or to taking their children to public hospitals for treatment; but I have found by experience that they will gladly go to a European lady for advice and willingly take whatever medicine she prescribes, and I am convinced that the establishment of dispensaries under European lady doctors and having a staff of trained native nurses attached to them, would be one of the most popular and beneficial measures which Government could adopt.

—Some of the brightest illustrations of Christain heroism are to be fuond among those who have but recently come out of the darkness of heathenism. When certain converts at Raiatea offered to enter the newly-opened mission field in New Guinea, their friends endeavored to dissuade them, saying: "There are serpents there; there are wild beasts there; and there is pestilence there." "Are there *men* there?" was their answer. "If there are men there, we will go."

—*N. Y. Evangelist*: It is stated that in a seacoast village in New Jersey a clergymen lives who has a large family, but whose means are extremely small. The family were one day lately in a sore strait, having no meat for dinner, nor means of purchasing any. The clergyman's wife and daughters were in the back yard, consulting about the preparation of a meal of vegetables, when a large fish fell into the yard, apparently from the sky, for no one could have thrown it there. It seemed to come so appropriately as to be a special providence, and was, in any case, thankfully accepted. An explanation of the affair was given afterward by some one who witnessed it. A large fish-hawk had been seen to swoop down to the sea and rise with a large fish in its beak. The hawk rose with difficulty, for the fish was heavy, and wriggled violently. At last a vigorous twist freed the fish, which fell to the ground, happily at a point were it was very acceptable. The journal relating the incident states that its truth is vouched for by several trustworthy people.

Tuesday, November 7.

—Trooper Edward Stubbs, of the 8th Hussars, who shot another soldier, named Quinn, while he was lying asleep on his bed in the Rawal Pindi barracks, on the 17th August, has been sentenced by the Chief Court of the Punjab to penal servitude for life. The prisoner's plea was that he had no ill-feeling against the deceased man, but was drunk. The jury recommended him to mercy on the score of his previous good conduct.

—Mr. H. S. Thomas, of the Madras Civil Service, has been appointed to the Governor-General's Legislative Council, as the representative of the Madras Presidency. The *Madras Mail* says Mr. Thomas entered the Civil Service in 1854, and has had a wide experience of Mofussil administration. He was appointed acting Third Member of the Board of Revenue in 1878, and now holds the appointment of Second Member of the Board.

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for November, with Time and Fare Tables. Price, one anna.

—The Indore merchants are petitioning Government to reduce the transit duty on Malwa Opium from Rs. 650 to 500 a chest.

—The *Times of India*, reviewing Dr. Hunter's Brief History of the Indian people, says: At times he carries his desire to praise a little too far. He points out that caste is a trade guild which has exercised a great influence upon the industries of the people. "Each caste is in the first place a trade-guild. It ensures the proper training of the youth of its own special craft; it makes rules for the conduct of their business, and it promotes good feeling by feasts or social gatherings. The famous manufactures of mediæval India, its muslins, silks, cloth of gold, inlaid weapons, and exquisite work in precious stones were brought to perfection under the care of the caste or trade guilds." This is regarding caste only from the economic point of view, but when we study it from a political and social point of view, we see the evils which the caste-iron system has wrought on society.

—*Times of India*: The Guzerati *Loke Mitra* or "People's Friend" has just attempted the experiment of printing a portion of its issue in English. The pages are well printed, and the matter contained in them is well written, and expresses in clear language the opinions of the writer upon the various subjects dealt with. If the standard excellence exhibited in this edition is maintained the editor will have no reason to be ashamed of his charge.

—Her Majesty's Flagship Euryalus, 4,300 tons, Commander A. Hastings, arrived in harbour yesterday from Aden, having H. E. Sir William Hewett, K. C. B., V. C., on board.

—*Indian Baptist*: Among the many who in England and Scotland are seeking to reclaim the outcast children, no one is more successful than Mr Quarrier, who was formely a Glasgow boot-maker. He is a Baptist, but his work is purely unsectarian. It was commenced about 20 years ago, and now he has acommodation for 600 children in Glasgow, and twelve cottage homes, accommodating 320 more, have been erected on the south of the Clyde. M. Quarrier hopes soon to recive and send out to Canada 365 annually. Hundreds whom he has rescued from the gutter are now living honest lives with good prospects in Canada. He has no apparatus for obtaining subscriptions, a statement of his wants and receipts in the columns of the *North British Mail*, is the only agency he employs, and this has brought in about £80,000 within the last twelve years.

—Same: Twenty-seven years ago there was not a single Baptist Church in Sweden. At the close of last year there were 314 churches, with a membership of 19,666 members. A large number have been added to the churches during the present year, 1500 having been converted in the neighbourhood of Stockholm alone. There is a second remarkable religious movement consisting of a recent practical secession of about 100,000 persons from the Lutheran Church, in the search for more religious life and activity than they find in it. The question of baptism is an open one among them.

—*Indian Witness*: Captain Bullard and Lieutenant Gladwin of the Bombay detachment of the Salvation Army arrived in Calcutta yesterday morning. They were cordially received at the Howrah station by a number of European and Bengalee friends, and held their first meeting last night in the Dhurramtolla Methodist Church. They do not come for a permanent stay but merely "to view the land" with a view to future operations. We are sure we speak the mind of thousands when we bid them a cordial welcome to Calcutta.

Wednesday, November 8.

—*Simla Argus*: Seven Punjabees were baptized by immersion at the Baptist Mission Chapel on Sunday last by the Rev. Goozar Shah. There was a very respectable attendance of both Europeans and natives on the occasion.

—We may expect during the coming season, the *Athenæum* says, a new and considerable poem by Mr. Adwin Arnold, C.S.I., author of "The Light of Asia," entitled "Pearls of the Faith; or, Islam's Rosary," being the "Ninety-nine Beautiful Names of Allah," with comments in verse. The poem will, we believe, treat metrically of the life and religion of Mohammed by means of legends, records, and traditions of Islam from the standpoint of an Indian Mussulman, as in "The Light of Asia" Gautama Buddha's life and doctrine were expounded from the standpoint of an Indian Buddhist.

This is such an illustration of "all things to all men" as Paul did not dream of.

—It was roported from Constantinople the day before the last mail left London that "the Turkish Government is somewhat alarmed at the conduct of the French Consuls in Syria and the Lebanon, and sees in the activity displayed by these officials an intention on the part of France to occupy these provinces. These agents of the French Government are accused by the Porte of exciting the Maronites, who are Roman Catholics and *protégés* of France, against the Druses, in order to bring about a disturbance, and thus furnish the Government of that country with a pretext for interference, as was the case in Tunis." Now, it has been known for some time that French agents, travellers or what not, have become very numerous and active in Syria; and, taken in connection with the latest news on that subject, the following extract from a letter of M. Victor Guerin, who is travelling in the Lebanon, has some significance. Scarcely had he, on the 24th of August, pitched his tent at Ainez-Zaran, at the west foot of Jebel Sannon, and unfurled the French flag—"when a good old man came to salute me. Like his compatriots in the numerous villages which I have visited, he hastened to bow with respect and gratitude before that flag which I carry everywhere with me, and which floats every night about my tent. This flag is, in fact, for all the Libanites the emblem of their faith and independence. It was this flag which saved them in 1860, and which they regard as the veritable national standard. 'We are all French,' he continually repeated, 'and France is for us a second country—or rather we unite it with our own in one and the same line. When she gives us the signal, we shall all rise as one man and throw ourselves into her bosom."

—*Indian Chr. Herald*: The increasing revenue obtained in Bengal during the last few years naturally enough raises the question,—Is it not from increasing drunknness? And if so, ought not steps to be taken to prevent the degradation of the people for the sake of revenue. On the floor of the House of Commons, on the occasion of the reading of the last Indian Budget by Lord Hartington, the

Indian Secretary of State, Mr. O. Donnell said with regard to the Excise, which the noble lord declared to be in a "flourishing condition," he was not overjoyed to receive that information. He deeply regretted to know that drunkenness and the consumption of intoxicating drink, however profitable to the revenue, were making any progress among the sober masses of the Indian population, He trusted that under the new Lieutenant-Governor of Bengal a change would be introduced into the spirit of those famous instructions of Sir Ashley in 1878 which recommended the Magistrate-collectors to encourage the sale of intoxicating drink, and to regard a fair ratio of drunkenness as the natural indication of increasing prosperity in a country."

—Same: A detachment of our procession on Wednesday were invited to the house of a Hindu gentleman. They were shown into the *Puja Dalan*, and the gas was lighted for them. They sang of Jesus for an hour and a half, and the singing was received with a depth of solemnity such as the subject was fitted to inspire.

—H. E. the Viceroy in Council, replying to the Town-Hall Memorial says; He entirely agrees with the Memorialists in holding that the Executive Government in India is bound to act with the strictest impartiality towards the persons of all religious denominations, and to afford them full freedom for the exercies of their respective religions. It is at the same time, however, the duty of the Government to preserve the public peace, and the law has entrusted the various Local Government with special powers for that purpose. It appears that the Government of Bombay, acting upon their own responsibility, have taken certain measures which they considered to be necessary for the maintenance of the public peace in the city of Bombay, and which have been pronounced by the highest Judicial authority in that Presidency to be within the legal rights of the Executive authorities. The Government of India have, therefore, not deemed it expedient to interfere with the action of the Local Government in a matter which is specially within the province of that Government.

—It is said often that poverty makes people dishonest. Some remarkable cases of the most honorable honesty being united with great distress are recorded. An English paper publishes an incident which took place only the other day. A miserable family lives in the town of Reading of the name of Hibbs, a family inured to poverty; and in order to help in sustaining them, a daughter, in a forlorn, ragged, and shoeless condition, stood outside Huntely and Palmer's biscuit factory gates selling watercresses. The other Friday one of the workmen purchased a bunch of watercresses, and in his hurry to get home he gave the girl a sovereign in mistake for a halfpenny. The girl did not discover the error until the workman had disappeared. Now was her hour of temptation! What comforts she might provide with that bright coin! But although poor, she was honest. She went to the watchman at the factory gate and explained how she came by the sovereign. The workman soon discovered his loss, and he hastened back to find his money safe in the possession of the watchman. The girl's honesty soon got bruited about, and the workman opened a subscription for her, and over six guineas were soon raised. It is well to know that the money will be used for purchasing clothing for the girl, and the balance given her at suitable times.

Thursday, November 9.

—Mr. Thos. Stephens, Apothecary, poisoned himself with Opium while in an unsound state of mind, at the Eur. Gen. Hospital, Bombay, Nov. 6.

—*Times of India*; It will surprise no one who has watched the Russian advance in Central Asia to hear that they have already constructed the first half of the road between Geok Tepe and Sarakhs. After the defeat of the Tekke Turcomans, in order to allay British apprehensions no doubt, it was freely given out by the Russians that they had no intention of advancing much beyond Geok Tepe. We took occasion to point out at the time that the railway they were then constructing would end in the desert, and lead to nowhere, if their avowed intentions were to be credited; but it soon become known that the road was being at last surveyed all the the way to Sarakhs. When the questtion of the retention of Kandahar was being debated, had it been generally known that the Russians would so soon press on to the point they are now hurrying to, we doubt very much if the capital of Southern Afghanistan would have been given up, even by that Government which has restored the Transvaal to the Boers, and who is about to restore Zululand to Cetewayo. The Russians, *more suo*, are taking advantage of general attention being occupied with Egypt in order to make one of those effective, but undemonstrative, advances in Central Asia which has so frequently been adopted by them in Central Asia.

—The following, which comes from the clerical *Voce* and refers to the return of Mr. Errington, M. P., to Rome, will probably form the subject of a Parliamentary question, if it has not already done so:—"This distinguished member of Parliament, who passed last winter at Rome with a Mission from his Government to the Holy See, has returned among us, and immediately after his arrival had a colloquy with Cardinal Jacobini, Secretary of State to his Holiness. From private information we learn that Mr. Errington had a second conference with Cardinal Jacobini to-day. He has already signified to his Eminence the friendly sentiments of the English Government and its desire to continue the negotiations begun last winter. The questions to be considered are several, and include the Catholic Church in India, Missions in Egypt, the Hierarchy in England, and Irish matters," Already we see the opposition journals at home are calling for an explanation. For instance the *Standard* says :—If the Government are carrying on negotiations with the Papacy the nation has a right to know what those negotiations are. The *Deutsche Zeitung* professes to be able to tell us, in some detail, that we are not, indeed, to have a Papal Nuncio in London as a permanency, but that Special Agents or Envoys are to go from London to Rome and from Rome to London at last three times a year in the interests of the Roman Church.

—*Christian*; Rev. Henry Ward Beecher has withdrawn from the membership of the New York and Brooklyn Assocation of Congregational Churches, explaining that while he believes in future punishments and in the divinity of Christ, he rejects the doctrines of the atonement, of original sin through Adam, and of man's inability to obey the law of God. The public have frequently been made aware of Mr. Beecher's very loose grasp of many doctrines that Christians generally consider to be vital and essential; but it is certainly ominous to be told, on the authority of the *Standard's* New York correspondent, that the comments which followed Mr. Beecher's declaration were mostly favourable to him. One reverend speaker gave it as his opinion that Mr. Beecher was as truly evangelical as any other minister, and this remark was greatly applauded. We are sorely puzzled to comprehend how a man of Mr. Beecher's mental acumen can reconcile any faith at all in the Scriptures as the Word of God, with a rejection of "the doctrines of the atonement, of original sin through Adam, and of man's inability to obey the law of God."

Friday, November 10.

—*Overland Mail*, Oct. 20: Major E. H. Webb, of the 8th Bengal Native Infantry, shot himself early on Oct. 19 at 2 Norfolk Square, Brighton, where he and his sister had been staying for some weeks. At the inquest in the afternoon, it was stated that the wife and three children of the deceased had died in India recently from diphtheria. It was thought that this lamentable occurrence might account for the depressed manner of the deceased, and probably was partly the reason of his rash act. The jury returned a verdict of "Suicide while in a state of unsound mind." The deceased was thirty-nine years of age.

At King's College, on Oct. 12, Professor Leone Levi delivered his introductory lecture on the opium trade between India and China and its bearings on commerce and economy, finance and administration, and moral and international law. The complaints against the Indian Government were, it is said, that it departed from the ordinary functions of a Government, and from a sound system of finance, when it made advances to the ryots for the cultivation of the poppy, and manufactured and sold the opium for the purposes of revenue; and that by a policy of interference in, and disregard of, the action of China with respect to opium the Indian Government had paralysed the commercial relations of the United Kingdom with China. After tracing the history of our relations with China, he said that there was something specially objectionable in the incidents connected with the trade. First, there was the appropriation of about 560,000 acres of land, which might produce some 1,600,000 quarters of wheat, for the production of an article of absolute luxury, if not of a most pernicious character. Opium being a luxury, all employed in it were unproductively employed. The earnings and profits accruing to the people of India from opium were miserably small. All the expenses of manufacture and transport from Benares and Behar to Calcutta did not exceed 10 per cent.; and though opium constituted about 20 per cent. of the entire exports of India, the profits of traders were considerably reduced. Great difference of opinion existed with regard to the extent of the evil produced by opium in China, but there was no doubt as to the anomaly of the position in which the Government of India was placed in the matter. He held that by the war of 1839 43 the British nation assumed all the responsibility connected with the previous smuggling of opium as well as for the Government monopoly; and that they continued responsible for the evil produced so long as the legal admission of the article could be said to be the result of British compulsion.

Amongst the deaths recorded this week are: —Sir C. D. Crosley; Major A. Scott; Col. J. Clements; Capt. W. H. Flood; Dr. A. Burnell; Mr. E. T. Smith; Rev. Sir E. H. V. Colt; Rev. G. H. Somerset; Mr. J. W. Johnston, M. D.: Mr. C. Chabot; Mr. Alderman Breffit.

—Deaths last week, 410.

—Ten young ladies, three in Bombay and seven in Poona, present themselves for the Matriculation Examination which begins on Monday week. There are in all 1,642 candidates at the several centres.

—Commencing with the steamer leaving Bombay on the 24th instant, and with that leaving Brindisi on the 27th idem, the mails and passengers to and from the Continent will be conveyed through Egypt by railway.

—*Times of India*; Suez: The search party who are down the coast tracking the murderers of Charrington, Gill, and Palmer have at last found the remains of poor Charrington and Gill, but no traces of Palmer. Information was received that the three poor fellows were taken on to one of the high ranges visible on the right coming up the Gulf of Suez: here they were given the option of throwing themselves over one of the high cliffs or of being shot. Charrington and Palmer, finding there was no hope of escaping, are reported to have thrown themselves over the cliff. Gill preferred to remain, so was shot. The tribe implicated are the "Terrebin." As we have with the search party four or five Sheiks of the different tribes who, with some three hundred

men are giving us every assistance, we are nearly certain to bring the murderers to book. One very good capture has already been made in the wife and family of the Terrebin Sheik. This lady was found wearing some of the jewellery belonging to the murdered men.

Selections.

PROSPECTS OF MISSIONARY WORK IN PERSIA.

BY REV. P. Z. EASTON, OF PERSIA.

WHAT do we mean by missionary work? What by Persia? We speak of city missions, home missions, foreign missions, and the idea is that of work for a particular class or in a particular place. This is not the idea of the Scriptures, where missionary work means the universal work of the kingdom of God as distinguished from all local and individual or denominational work. We use the word here in its Scripture sense.

2d, As to what is meant by Persia. Important to bear in mind that Persia as well as Turkey in Asia is in reality two countries, although under one rule. Northern part Tartar, Southern Persia, as northern Turkey is Turkish, and southern, Arabic. Some time or other, in the near future probably, there will be a split along these lines, the northern part of both Turkey and Persia will pass under the hands of Russia, while the southern parts will perhaps be brought into closer contact with Great Britain. Persia as here used, refers especially to Northern Persia, to that part which is peopled mainly by Tartars and which is gravitating towards Russia. Our title therefore would more properly be, Missionary work in Northern Persia. We shall however have something to say of the south as well.

Missionary work, as the work of the kingdom, as having to do with that inexhaustible richness and fullness of truth and life which is manifest in Christ, is concerned with and affected by everything which enters into the social, political, and religious relations of men; its good seed demands good ground, ground both rich and deep in order to manifest its fullness. The question therefore of the prospect of missionary work, is largely a question of the present and prospective condition of the people in all the different relations of life.

The country is on the eve of great changes which cannot fail to affect it politically, socially and religiously. The Colossus of the North is moving steadily southward; the eldest son of the Shah, not the Crown Prince, waits but a fitting opportunity to as ert his claim to the throne; the Kurdish Sheikh is again in his old mountain home, and can scarce fail to stir up disorder in the Western provinces, and the present state of the Mohammedan world, watching, waiting for the advent of the new era, and the changes it is to bring with it, is, probably, the most potent of all the signs of revolutionary change. It is not probable that the whole country will long continue under the rule of one monarchy. The influence of Russia is becoming greater every day in the northern portion and before long will probably be supreme. The Mahammedan ecclesiastical system is so closely bound up with the civil power that whatever affects the one must affect the other. Political and religious changes will carry with them changes in the social relations.

What is to be the effect of this upon missionary work? Looked at superficially it seem to be fraught with evil. There are many who would ask the question, "Can any good come out of Russia," in the same tone in which one formerly asked, "Can there any good thing come out of Nazareth." Then the fact of the probability of a period of anarchy, caused by the strife of rival princes, intensified it may be by a revival of Mohammedan fanaticism, during which all missionary work would be at a standstill and Christian converts would be called to endure fiery persecution, seems to many as the worst of all evils.

From another and truer stand point the prospect may be a very different one. The writer has never had that fear of Russian influence which is such a bugbear in the minds of many. It may be true that had Russia succeeded in the Crimean War, her influence would have been disastrous. But she did not succeed, was not suffered to succeed, and if she succeeds now, it will be because the same Power which then held her back now permits her to go forward. It is not to Russia that we are to look, but to Him in whose hand Russia, like every other creature power, is but an instrument to do his will. We forget likewise that the Russia of to-day in an essentially different Russia from that of the time of Nicholas, established on a different basis, with different aims and aspirations. When we look at the changes brought about in the Caucasus through Russian rule, we may perhaps come to look upon Russia as sustaining somewhat the same relation to these lands that Rome did to the Roman empire in the time of the Apostles preparing the way by her roads and law for the propagation of the gospel.

And as the writer is not frightened by the advance of Russia so neither does he think that an intervening period of trouble and disorder, even though for a time it should put a stop to all direct missionary work would be by any means an unmitigated curse. One of the great difficulties of missionary work both in Turkey and Persia up to the present time is, that it has not taken hold of the ruling nations, that it has been, in the case of Persia especially, largely confined to a people who were themselves foreigners in the land, living in a state of isolation which prevented them from exerting the influence which they would have done under other circumstances. For nearly 40 years all missionary work in Persia was confined to the Nestorians, living in and around the district of Oroomiah, a people, numbering in Persia itself, excluding those living in Turkey, not more probably than 40,000 souls, inhabiting a district in great measure separated and shut off from the country at large, and speaking a language which none but themselves could understand. Admirably adapted for a quiet work in days when it was not desirable that too much publicity should be given to the work, it is for that reason ill adapted for the work of exerting an influence upon the country as a whole.

Within the last ten years a change has taken place, Stations have been established at Teheran, Tabreez, and Hamadan in Northren Persia and at Ispahan in Southern Persia, all places admirably adapted for reaching the mass of the people, and at these stations there has been more or less done not only for Armenians but also for Mohammedans. Especially has this been true of Tabreez, where from the beginning the gospel was proclaimed to all, and where the Mohammedans, as constituting the great bulk of the population, received proportionate attention.

So far, so good. We are now in a position to work for all, and not merely for a small portion of the people, for those who give character to the nation, and not merely for isolated communities. But something more is needed. There must be a preparation on the part of the people to receive as well as on the part of missionaries to give. Not that the gospel has not been heard. During the nine years in which the writer has been connected with the work at Tabrees, thousands and perhaps as many as a hundred thousand have heard the glad tidings both in Tabreez, and in hundreds of cities and villages in the provinces. Not that there have not been applications for baptism. It were an easy matter by following out certain methods to have tens of churches and hundreds and even thousands of communicants. Not that the social relations of missionaries are confined to any one class. On the contrary they come into contact with all the highest as well as the lowest, and all the grades between. Nevertheless the fact remains that in the Mohammedan work the ranks of the church thus far, have been mainly recruited from men who, to borrow a term current in the late war, may well be called "bummers." men who believe in the gospel of plunder and in none other, who are willing to profess anything and everything which would further this abject. Thirty Mohammedans were baptized at Ispahan after the great famine ten years ago. Not one remains to-day. In Tabreez we have had painful experience of this kind, men turning out mere mercenaries even in cases where a protracted trial had failed to bring out any flaw. All the experience of the past ten years in Persia shows that, especially in the case of Mahammedans the greatest care must be exercised in admitting them to church membership, and that if there be any hope of temporal gain it is impossible to keep out hypocrites.

The establishment of missionary work on a different basis would do much to remedy this evil. Our Lord said of the stony ground hearers, that in time of persecution or tribulation they fall away. In the case of many professed converts to-day, not even this would be necessary. Let them but see that the hope of their gains is gone. and they will soon manifest what many of spirit they are of. And yet something of a sharper and more fiery nature is needed for the work, if it is to be an enduring work.

(To be continued.)

"THE TRUTH ABOUT OPIUM."

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—Prrmit me to add a few words to your correspondent's comments on your able review of Mr. Brereton's book, "The Truth about Opium." It is easy to speak of the opium trade with China as being "the result of a regular treaty" between Great Britain and China. It is easy "to call for strong feeling, even indignation," against what your correspondent calls the "crusade against the opium traffic." Higher authorities than Mr. Brereton have given the public a faith which it will not lightly change on the subject. Sir Thomas Wade, our representative at Pekin, is certainly not prejudiced against British interests, and I quote his word respecting our Opium Treaty. He says: —"The concessions made to us have been from first to last extorted against the conscience of the nation of China, in defiance, that is to say, of the moral convictions of its educated men."

Sir Rutherford Alcock, when giving evidence before the Committee of the House of Commons, in 1871, said, when asked if the Chinese Government did not derive a large revenue from Indian opium, "They do derive a large revenue; I estimate about one and a half million sterling. They have shown the greatest readiness to give up the whole revenue, if they could only induce the British Government to co-operate with them in any way to put it down. They say, let our revenue go, we care nothing for it; what we want is to stop the consumption of opium, which we conceive is impoverishing the country, and demoralising and brutalising the people." I do not wish to enter into the vexed question of the effect of opium-smoking. It seems to me sufficient that our Government has taken very strong measures to put it down in British Burmah, being convinced by full investigation of its demoralising tendency. A report from Colonel Staden, one of the Commissioners, is as follows: "During my residence in Arakan, I have been impressed and made to feel and acknowledge, in opposition, I may say, to all previous ideas on the subject, that opium is becoming the scourge of this country. The vice is rapidly extending, and is appreciably affecting our land revenue."

I think the position you take is unassailable, that "the Chinese have a right to settle what they think noxious, without foreign interference." This is exactly in accord with the resolution which Sir Joseph Pease has endeavoured to carry in the House of Commons, viz., "That the Government of China ought to be treated as that of an independent State, having the full right to arrange its own import duties as it may deem expedient." She claimed this right at the Convention at Cheefoo in 1876, and Sir Thomas Wade recommended our Government to accede to her desire, but nothing has yet been done. A Parliamentary paper has been issued during the present month, in which it is stated, "The ratification of the Cheefoo Convention, it is to be observed, is all the Chinese Government at present asks."

I am obliged to you for calling those of us who advocate this claim of the Chinese "sensible philanthropists." We shall not cease to do so, whether in the House of Commons or outside it, and I feel some confidence that the demand will not long be refused.

Mr. Brereton's book may be taken for what it is worth, but as you say, he has been for so long the confidential adviser to the Syndicate who farm opium in Hong Kong, that his statement is at best *ex parte* —I am, Sir, &c.,

JAMES CROPPER.

Ellingham, Kendal, September 23rd.

A QUIET NIGHT AT "THE GRECIAN."

TO THE EDITOR OF WORD AND WORK."

SIR,— So much has been said and written about special meetings of the Salvation Army, on festival days, when rejoicing in the Lord is the rule, that I think it is only fair to state briefly what I saw on a working night at the Grecian Theatre when the excitement of success had passed away and real business had begun.

Ariving on Thursday evening, September 28th, about half an hour before the time of meeting, I found pit and first gallery crowded by an audience evidently composed chiefly of former *habitués* of the place, especially of those young men and girls whose look of premature viciousness and hardness is one of the saddest sights in low London life. By half-past seven every seat was occupied, except those on the platform, where there was only a small detachment of "soldiers" and "lasses." It was an audience which the most practised speaker might have doubted his power of controlling, and the solemnity, almost awe, on the faces of the "soldiers" proved that they fully realized the situation. Sitting where I did I could hear their subdued ejaculations for the power of God to rest upon the meeting.

Commissioner Sherwood commenced by giving out the hymn, "Hark the voice of Jesus calling," which was accompanied by the band, but only partially sung by the people, few of whom had hymn-books, then three successive prayers. One of the captains, still on his knees, sang, "Sinner, where art thou?" with much effect, breathless stillness pervading the house. All three prayers were Scriptural and fervent: much of the spirit of Jehoshaphat was apparent, "We have no might against this great company; neither know we what to do, but our eyes are upon Thee." We noticed another instance of this, when later, some little disturbance arising the "Captain" turned to those behind him, saying in an almost agonized under-tone, "Now, take hold on God." The "Commissioner" then read the parable of the Prodigal Son, expounding as he went, and adapting the old story graphically to the follies and fashions of the present day, being interrupted once when he hit too hard by a storm of hisses, during which the incident we have noticed took place. Quiet was soon restored, then came a duet by two sisters, the collection, and a young fellow, who had come up to London years before as page in the great family, told how, by the attractions of the dancing caloon and gaming table, he had been dragged down to the lowest depths, until so great was his misery, he resolved to take away his life when the Lord met him in some lonely spot in the country and saved his soul. Other testimonies followed. The Captain in charge at the Grecian, a manly fellow in a blue jersey, gave his experiences; he too had been rescued from a life of sin. Two or three years ago he could not read, and he told, touchingly, how he used to stop the boys coming out of school, and ask them to give him a lesson. Evidently he has made the most of his time, for his knowledge of Scriptural phraseology struck me as far in advance of what one usually hears at such meetings.

The excitable nature of the audience was shown every now and then by the bursts of laughter which greeted anything which struck their sense of the ludicrous, and which made the quiet at other times more remarkable. I felt that the power of the Holy Gost was present, and as at the close one and another knelt at the penitent form, I thanked God that into the midst of this densely-peopled district, with its population steeped in sin, another great agency had been sent to carry the glad tidings of salvation, and as a member of the "one army or the living God," I prayed that the Gospel thus proclaimed, whether in tumult or in stillness, might have "free course and be glorified." The quietness of the soldiers themselves that night showed that they had been wisely trained to adapt themselves to circumstances, and that, if they know *how* to make a noise, they also know *when* to "sit still."

I am, Sir, yours truly.

K. M. P.

FAITHFUL WORK FORGOTTEN AND REMEMBERED.

IN the most admirable sermon by Rev. Dr. Maclaren on "The Obscure Apostles," he dwells with his usual felicity on the fact that while Jesus sent forth twelve appostles, half of "these twelve" were never heard of again as doing any work for Christ. He reminds us that Peter and James and John and the other James, with Judas and Matthew are referred to, but as to the rest some of them are never so much as named again except in the list at the beginning of the Acts of the Apostles; and none of them except the three who "seemed to be pillars" appear to have been of much importance in the early diffusion of the Gospel. From this fact he draws several intersting inferences calculated to afford great comfort and encouragement to those who are tempted to complain of the obscurity of their spheres of work.

There can be no doubt that those apostles whose works have no place in the inspired history toiled honestly and did their Lord's command, but like many faithful disciples at the present day their labors have not been recorded and the extent of their service is unknown. This is just as true now as it was eighteen hundred years ago. A large amount of good, efficient work is done that commands no special notice from men. But whether conspicuous or obscure, all labor faithfully performed is known to the Master and will be remembered when He shall summon us to render an account of our stewardship; until then, we may be careless of the praise or censure of men, knowing that our judgment is with God and that whether we are known or unknown here we shall hereafter be known altogether to Him.

Beautifully is this truth confirmed by the last vision of the great city which John beheld descending from God, on the "foundations" of which, he tells us, "were the names of the twelve apostles of the Lamb." Half of these names had no place in the records of the early church, but they were all graven on the foundations of the New Jerusalem. Though inconspicuous in their day and for centuries, they were "cut deep in the rock to be seen of all men for ever."

So it will be in the case of the forgotten workers of the present day. It matters little, therefore, from what earthly records our names may be absent so long as we are assured that whoever overlooks or forgets us here, the Master whom we serve will not be unrighteous to forget our work and labor of love, which we have showed toward His name. Nothing done for Christ is ever wasted. Of the fruit of all service and of all sacrifice made for His cause this pledge will prove true: "Thou shalt find it after many days."—(*Baptist Weekly.*)

THE "MIZPAH BAND."

THIS band, one of the results of Mr. Moody's visit to Glasgow, and formed on 6th June last at a special tea-meeting in the City Hall, presided over by him, is making rapid progress. Composed of men who have been rescued from the power of strong drink by the saving grace of Christ, and formed for the purpose of singing the Gospel and assisting at evangelistic services, it has met weekly on Saturday afternoons in the Christian Institute for practice, under the able leadership of Mr. Wm. Moodie, assisted by various ladies at the harmonium on successive days. On Saturday week, after the usual indoor pracice, accompanied by various warm supporters, the men, to the number of about 200, adjourned to the street behind the institute, where they were put through military drill, and formed into marching order by Major Colquhoun, assisted by some of the gentlemen present.

They marched, singing hymns, through St. Vincent, Hope, Wellington, and West George streets, where they were quite a centre of attraction to the residents and passers-by. They returned to the Institute, outside of which they sang some hymns, and were dismissed, after an hour and a half's training. The band now numbers nearly 900 men, of whom upwards of 500 are members of the choir. The band is doing good work in helping on Gospel work in various parts of the city, and is proving a very great help in evangelistic meetings being held in the Cowcaddens Free Church, Maitland-street. On Sunday evening the choir again assembled in regular lines at the Cowcaddens out-door meeting, after which they adjourned to the regular evangelistic meeting in the church, and gave much assistanee by singing.—*North British Daily Mail.*

THE GREAT MASTER.

"I AM my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master."

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out what he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One is my 'Master, even Christ.' I work under his own direction; he is regular, and where he is Master, all goes right." —*Selected.*

Miscellany.

—Notices of the Church Congress, Derby, in the *Christian*:

At the Drill Hall the evening meeting was devoted to "Evangelistic work at home," the Bishop of LIVERPOOL dealing with "the Neglect of Public Worship: its Causes and Remedies." It was a great fact that a vast number of English working men never went either to church or chapel, and, to all appearance, lived and died without God. He did not believe that the absence of working men from public worship arose from the spread of systematic infidelity among them. Of reasoning and argumentative scepticism, he believed there was just as much among the rich as among the poor. Moreover, he denied that Christianity was an effete and worn-out system, that the old Gospel had lost its power, and that the nineteenth century required a new religion. Men of intellect, as they were called, sneered contemptuously at such grand old verities as the Atonement, the inspiration of the Bible, the reality of miracles, the need of grace, the personality of Satan, the judgment to come. We want a great deal more direct lively preaching of the Gospel in all our pulpits, whether in the full liturgical service of the Church, or the simpler elementary service of the mission-room. He heard people complain, sometimes, that mission services produced no lasting effect, and too often the complaint was well founded. The explanation was simple and easy. A mission preacher told his story with such vivacity and fire, and personal application, that he roused the whole parish, and made all classes want to hear him; then went away, and the fire cooled down. The innocent, well-meaning incumbent returned to his old style of preaching and got into his old groove, and in two months undid the missioner's work, and emptied the church again. And all this was because he would not see that liveliness and directness of style were one grand secret of pulpit success. The Salvation Army was teaching them that there was a mighty work of evangelisation to be done by single-minded faith and self-sacrifice. They should copy the faith and self-sacrifice while setting forth a richer, fuller, and more reverent type of Christianity. There should be shorter, simpler services, with earnest evangelistic addresses in churches and schoolrooms, even in the open-air, for they must learn not to be too squeamish in so teaching people.

Mr. COLVILLE, ex-colonel of the Salvation Army, now a lay evangelist under the Bishop of Lichfield, urged that the first steps in evangelising the masses must be outside the churches, in halls, where they could be converted by services which they could understand. Drawing-room saints could not be made all at once out of tap-room sinners.

Professor G. G. STOKES, F.R.S., read a paper on the "Harmony of Science and Faith." Referring to the Darwinian theory, he said that the theory of ancestral derivation and the survival of the fittest was one which, from its nature, could hardly, if at all, be made a subject of experimental investigation, or even of ocservation in the records of the past.

The Bishop of BEDFORD, while admitting the greatness and grandeur of what was called law, pointed out that there was a group of facts and phenomena which refused to be governed by law, such as the phenomena of the will, the conscience, and the reason of man. If they were brought under the dominion of law we should be landed in fatalism, and there would be no room for religion, morality, right or wrong.

At the working-men's meeting in the Drill-hall, the Archbishop of YORK addressed some practical words to the working class. Professor Leone Levi had said that the working class spent 20 per cent. on luxuries, while the middle and upper classes spent only 14 per cent. The drink expenditure of the kingdom was about 122 millions. During the period of high wages as much as 147 millions were spent. His first word, therefore, was one of advice, that his hearers should practise thrift and self-d ni l. Another vice, far too prevalent, and which he was surprised not to hear denounced far more than it was, was that of gambling, which was the fruitful source of misery and crime. There was no such thing as fair gambling, for wherever gambling was practised there were the vilest forms of rascality. He could wish that gambling of all kinds could be thoroughly extirpated from among all classes of society.

The attitude of the Congress towards other communions was different. From some speakers there was even a demand that the Church should "recognise the orders," of the preachers of other evangelical communities. This was a startling demand to the High Churchmen, who shouted, "No, no," but it had its supporters. The Bishop of Nelson, from whom it first came, reiterated it, in the face of expostulation, with emphasis, pointing to the fact that the ministry of Nonconformists had been blessed with success, and adding the demand that Dissenting ministers should, with proper guarantees for episcopal sanction, have English Church pulpits open to them. The Bishop of Nelson further insisted that the Church had cause to be grateful to Dissent for what it had done—in keeping Churchmen awake and stimulating their energies; in saving the Church of England from bloodguiltiness; in furnishing by its mission work fresh evidence of the vitality of Christianity; in giving them the "Pilgrim's Progress," Baxter's "Saints' Rest," Alleyne's "Alarm," and about a third of "Hymns, Ancient and Modern." "We must," he added, "check the growth of prelacy in order to gain the Presbyterians, quicken our ideas on conversion to meet the Wesleyans, make our forms realities to supply what the Baptists say we are deficient in." Mr. Sydney Gedge inclined warmly to those sects who agreed with the Church in her main doctrines though not in episcopacy, and declared that the Church could not deny their orders.

—Mr. G. W. Isaac writes thus to the War-Cry:

The work of the Salvation Army in Bristol has, I believe, been described as "startling," and rightly so; I apprehend, therefore, that the following incident will not greatly surprise you. My brother—now deceased—had a business in Bristol, and five or six years ago employed a young man as ledger-keeper, considerable sums of money passing through his hands, aad he had my brother's entire confidence.

He called to see me a few weeks since, and his tale was soon told. He acknowledged while so employed he robbed my brother of a large sum, but now in connection with the Salvation Army, the grace of God had touched his heart, and he was constrained to make a clean breast of it at all costs, even if persecution followed. At the time he had not the means to pay the debt, but he expressed the hope that he should be enabled to pay the amount to the widow.

Yesterday, he came and brought the £100 which he said was the total of principal and interest, expressing his gratitude to the grace of God which had so worked upon his heart. He is a poor man with a wife and family, and is an assistant in a shop. He raised the money by borrowing it from his brother. I only regret that the circumstances in which my brother's widow was left, precluded the possibility of handing back the money to him.

We had a long conversation, in which he entered at length into his recent experience, all of which went to show the reality of the change which had come upon him.

—*Adv. of Holiness*:

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lighting; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgencies of self and of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.

TELEGRAPHIC NEWS.

Constantinople, November 2nd: Earl Dufferin had an audience of the Sultan to-day respecting the Egyptian question, and started for Cairo in the course of the evening.

Paris, 2nd: The French Government objects to the British proposal that there should only be an English Comptoller-General in Egypt.

London, 3rd: The House of Commons last night negatived Mr. Gidson's test amendment, demanding a majority two-thirds for the Closure, by 322 votes against 238. The Irish members supported the Government.—Sir Charles Dilke, replying to a question in the House of Commons last evening, said that accordiug to intelligence received from Khartoom, dated the 30th of October, the Mahdi has been defeated with heavy loss. The intellience further adds that the Mahdi's followers are suffering from smallpox. Sir Charles, replping to a further question, said that Baker Pasha had not yet been appointed Commander of the Egyptian Army. The British Government, he added, would have to be consulted on all questions concerning the Egyptian Army.—Mr. Gladstone, replying to a question in the House, said that Egypt will have to share the cost of the British army of occupation subsequent to the suppression of the revolt. The Right Hon'ble gentleman said that no fresh vote of credit

would be required during the present Session.—An official denial has been given to the statement, made by the *Times*, that the Egyptian Government had suggested to the British Government that Arabi should be sent into exile with a trial.

Cairo, 3rd: The French Comptroller General has demanded the reason of his exclusion from the sittings of the Egyptian Council of Ministers.—The defeat of the Mahdi announced yesterday is doubted.—The Governor of Khartoum telegraphs that the condition of the garrison is desperate.—General Alison is sending three British officers to the Soudan to report on the state of affairs there.

Capetown, 4th: The Colonial Secretary, speaking in the Assembly to day, denied the report that the Cape Government recommend the withdrawal from Basutoland, and added that there were hopes of a peaceful settlement, but that anyhow England's assistance with not be required

Cairo, 5th: The delay attending Arabi's tiral is caused by the masses of evidence which are being prepared. English counsel will be retained for the prosecution.—The expeditionary force to the Soudan is being rapidly prepared. Many of Arabi's officers who were amnestied are volunteering for the expedition, and their services are being accepted.

London, 6th: The Rev. S. F. Green, of Miles Platting, who was imprisoned for ritualistic practices, having resigned his living, has been released from gaol.

Cairo, 6th: The President of the Egyptian Council of Ministers has replied to the French Comptroller-General that as the English Comptroller holds aloof from the sittings of the Council, it is inexpedient to admit the French Comptroller to them.

London 7th: The Marquis of Hartington, replying to a question in the House of Commons last night, said that the Burmese Envoys had retnrned to Burmah from India with the draft of the treaty. His Lordship refused to give any further information on the subject, pending the definite settlement of affairs.—It is officially announced that Sir Garnet Wolseley will take the title of Lord Wolseley of Cairo.—The Duke of Connaught arrived home yesterday.—The amendments to the Parliamentary Procedure Bill having been disposed of, Sir Stafford Northcote this afternoon moved the rejection of the Closure.—The debate on the motion still continues.—Sir Stafford Northcote on Friday will ask the Premier what date he can fix for the debate on the motion that the House is entitled to further information respecting the employment and cost of the British troops now in Egypt.—The Marquis of Hartington, replying to a question in the House, said that Sir Henry Davey has been appointed to chaperone the native Indian officers during their stay in England, and that they will be lodged at Wimbledon.—Advices have been received that the Russians have constructed the first half of the road from Geok Tepe to the Persian frontier.

Cape Town, 7th: The Colonial Secretary and the Secretary for Native Affairs had an interview with the Basuto Chiefs to-day. The result is unsatisfactory, and the prospects are considered unfavourable to a peaceful settlement of the question at issue.

London 8th: Earl Dufferin has arrived at Cairo.—The detachment of native Indian officers arrived at Portsmouth yesterday.—The Hall Line s.s. Raydal Hall, outward bound for Bombay, ran ashore at Holyhead to-day. She succeeded, however, in getting off, and returned to Liverpool, transferring her passengers and cargo to the s.s. Speke Hall.

Washington, 8th: In the American State elections the Democrats are triumphant in New England States, Pennsylvania and the Southern States, which will give them a majority in the House of Representatives.

Cairo, 8th: The preliminary hearing of the evidence for the prosecution of Araby's colleagues in the late rebellion closed to-day. The evidence for the defence will begin at the commencement of December. The Earl of Dufferin had an audience of the Khedive to-day.

London, 9th: Latest reports state that fighting has taken place in the Soudan, the results of which have been adverse to the Egyptians, but that the latter are now retrieving their position. The native officers of the Indian army arrived yesterday at Wimbledon. Their health continues good.

PASSENGERS SAILED.

Per P and O Str *Bokhara*, 10:

For London—Mrs Justice and child, Mrs Drysdale and two infants, Hon H Hewett, Mrs Leslie, Mr Bennie, Mr F Long and child, Mr R Astley, Mr and Mrs Radcliffe, Mr T O B Norman, and Mr W Stratton.

For Brindisi—Mr R C Jones, Mr W De C Ireland, Rev F Mudie, Rev W Stevenson, Hon W C Plowden, and Mr G C Walker.

For Venice—Mr J Sandilands, Capt L Gabler, and Mr A Waspi.

For Port Said—Mr A D Benjumin.

PASSENGERS ARRIVED.

Per Str *Roumania*, 7, from Liverpool:

Mr and Mrs Baker and child, Miss Boyd, Mr and Mrs Thomas Cox, Mr Doderet, Miss Graybiel, Mrs Harris and infant, Major and Mrs Irvine, Mrs Jeffrey and two children, Mrs Keighley and infant, Miss Kingsbury, Miss Kinsey, Mr Khory, Mr and Mrs Kendal and two children, Mr Leslie Moore, Miss Nimmo, Rev and Mrs Albert Norton and two children, Miss Robertson, Lieut C H M Smith, Lieut E A Smith, Rev and Mrs G L Wharton, and Mrs Young and child.

Per P and O Str *Cathay*, 9:

From London—Major and Mrs Lamb, Lord and Lady Harris, Major and Miss Spring, Miss De Berry, Dr and Mrs Stephens and child, Mrs Liston and child, Lieut Col and Mrs Hunt, Mr and Mrs Porter and infant, Miss Gadsden, Miss Murray, Miss Vernon, Mr and Mrs Knowles, Mr Hastings Palmer, Colonel and Mrs Stockley, Major Gordon, Messrs C H Thomas, Vanderdeer, Hutton, E Bowen, B Nusserwanjee, W Cotterell, R Johnstone, Berrington, J Cotton, J E Shaw, J Hennessy, Burbage, and Holt.

From Brindisi—Major J A D Gordon, Dr D J Barkley, Major C A Bayley, Mrs Bayley and infant, Rev W H Bray, Captain Wyllie, Mr and Mrs Riddle, Miss Geoghegan, Miss Smith, Col R Mosley, Miss Pearse, Dr Burgess, Mr W Thomson, Col Boyd, Mrs Billings, Mr Pintekh and friend, Dr and Mrs Aitchison, Messrs R L Wingate, Hugh Thompson, Lushington, Hewson, J P Grant, Robertson, C A Bradford, Raschen, Hughes, Jas Mylne, F W Holderness, Lowther Jenkins, S G Parsons, G R Fox, J B Billings, Macaddom, E G Martin, F F S Wakley, Lonsdall, Urmston, D Bain, Mayers, W J Thompson, Bapty, A W Lauder, J E Walker, Wm Lloyd, H M Bird, J Bain, Sohner, Delroe, G W H Fitz, A J Bridge, Maurice, Wilson, and Geogheghan.

From Venice—Nawab Meer Shaik Ali Khan, Nawab Meer Saadut, Mr and Mrs Heenan, Dr Mirza Ali, Col and Mrs Beauchamp Magrath, Messrs C Sharp, Newborn, and G F S Hodgkinson.

Domestic Occurrence.

MARRIAGE.

JUNGBLUTH—DALY—November 2nd, by the Rev R Jeffrey, at the Free Church of Scotland, Bombay Alexander Jungbluth B I S N Co. to Harriet Elizabeth widow of the late A Daly, Government Telegraph.

DEATH.

LAWRENCE—November 1st, at Bombay, Rose relict of the late Apothecary Thomas Lawrence, aged 47 years.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th November 1882.

Gen. R. Phayre, 7th October 1883, Rs. 10-14; Col. Anderson, 30th September 1882, Rs. 1-15-6; W. Euington, 3rd December 1882, Rs. 2; E. A. Brooks, 26th August 1882, Rs. 3-8; C. P. Fritchley, 7th December 1882, As. 8; S. M. Smiley, 31st October 1882 Rs. 7; Condr. Henry Todman, 30th September 1882, Rs. 2; Gen. James Divine, 6th October 1883, Rs. 7-10.

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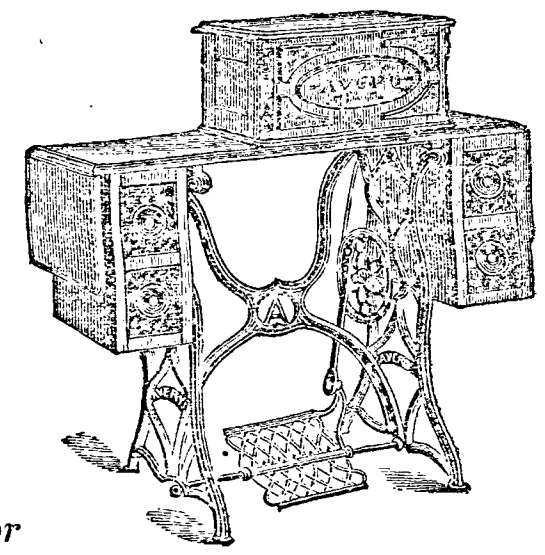

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